THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 — REGISTERED AS A NEWSPAPER

No. 5693 — SATURDAY, AUGUST 18th, 1951 — Price Threepence

THE NEW DIALECTIC

Miracles and Principle

IN A broadcast talk on the evening of Tuesday, August 7, on "Science and the Christian Man", Canon Raven, the well-known modernist, rejected the miracles of the Virgin Birth and the Physical Resurrection. In this he probably represents the overwhelming opinion of, at least, the lay members of the Church of England. But, as far as could be judged in a short talk, the Canon accepted the doctrine of the Incarnation. This doctrine teaches that in the person of Christ God literally and actually became man in a unique and absolute manner. Jesus Christ was God, and God was Jesus Christ.

Now whatever modification the Canon chooses to make in this doctrine (and, no doubt, like many another orthodox Christian he has his own personal view of the meaning of the traditional statement), on any showing it is more miraculous than the Virgin Birth and the Physical Resurrection. That God Almighty, "Creator of Heaven and Earth", should suddenly assume the likeness of a man, of one man, at an arbitrarily chosen point in history, and for the first and only time, declare himself fully to mankind, this is a miracle beside which every other recorded miraculous event fades into insignificance. It would appear irrelevant, for instance, for Canon Raven to dismiss the Virgin Birth and the Physical Resurrection on grounds of reason and science and accept the Incarnation; for clearly the latter is far more baffling to reason, and certainly science could hardly begin to make sense of it at all.

The modernist, if he accepts the Incarnation, is in a painful dilemma. He can set up no principle at all for the acceptance or rejection of miracles. The Catholic has a decided principle; he accepts every recorded miracle in the New Testament without selection or demur. Canon Raven apparently must select and demur, but he can only do this on personal choice. Every principle he can offer—in terms of science at least—is undermined by his acceptance of the Incarnation. If personal choice exercised in this manner leads to some degree of intellectual wholeness then presumably much has been gained. But the traditional Christian position has not even been dented by it. The traditional Christian may very well charge the modernist with being illogical and inconsistent, that is all.

The Real Quarrel

The real difference in modern society about the nature of Christianity really takes place at the point of what is called the Divinity of Christ. (Divinity understood in the traditional manner.) Some people believe that Jesus Christ was God, and others do not. If belief in Christ's Divinity is held, then everything else in traditional Christianity can be accepted; if this belief is not held then the whole traditional theological scheme can be rejected. This is the real fissure in this generation. The real religious quarrel is not about the existence of God; it is not between theism and atheism; for where in fact, in the lives of ordinary men is intellectual atheism to be found? The real division is about what the ordinary man calls "fairy tales". He is wrong in calling the crux of the traditional Christian belief as such, but that is his ordinary way of rejecting what is incredible to him.

This is not an academic matter. It is not a theological argument about outdated theological concerns. It marks the crucial ill of our modern society. It is a divided society; not divided in any vital sense by class and privilege for class and privilege exist in every society, but by belief about fundamental matters of the spirit—by which men actually live. The Christian Church, a creation of the human spirit, exists in the modern society, but another movement just as pervasive and probably just as spiritually powerful exists side by side with it. For want of a better name it had better be called humanism. The two movements are hardly rivals, they just mutually reject one another. But this mutual rejection about fundamental things strikes subtly at the manhood of men. For what is man, if, living side by side in this strange universe, each has utterly contradictory notions about its origin and meaning? That is the trouble of soul of modern society; and the various current myths, particularly the social myths, that contemporary man accepts, only hide the trouble and do not cure it.

The Fissure in Modern Society

The two sides of the great modern fissure of the spirit will not be brought together by the conquest of the one by the other. This is an illusion held by both sides. In Communist countries, where the division is most cruel and brutal, the Communists—within the term humanist we are thinking of the most humane among them—have not defeated the Church, or the Church the Communists; and there is no likelihood of this happening. Outside the Communist countries there is not the slightest indication of one side absorbing the other. Many men who care will look for an alternative. It is to be found not in mutual exclusion and isolation but by a grand debate taking place across the fissure.

We are thinking not merely of a debate of words, often arid in its result, but that of experience. The traditional Christian should seek to understand, and in understanding illuminate, the best in humanism; the humanist should seek to understand, and in understanding reveal for himself and others the best in Christianity. This is not merely good will or mutual tolerance, terms often hiding flabbiness of spirit; it is a real dialectic, the contrast of one way of life and thought with another in order that a new synthesis should arise out of it. No man can sacrifice what he really believes in; if he could his belief would not amount to very much. But what every man can do is to submit his belief, not as a verbal gladiator or debater, to the best on the other side. He should expect to be judged and criticised by the best; and this places a grave responsibility upon him; for he has to choose the best by which to be judged, and this is not easy.

Unitarians in their own convictions could have a privileged position in such a debate. They have the conviction, rooted in their own experience, that such a synthesis is possible. They stand consciously in both traditions, in Christianity and humanism. They have convictions, convictions which differ them from other people, but that difference is held by them against a background of liberty which could be of particular meaning in a new dialectic.

PERSONALITY AND REALITY

By J. Cyril Flower

IN HIS Pelican volume *The Personality of Man* (1946) Mr. G. N. M. Tyrrell made some suggestive comments on the attitude of scepticism and hostility aroused in scientific and other circles by the work of the Society for Psychical Research (chapters 26 and 27). In his recently published book *Homo Faber* (Methuen, 15/-), he gives the following striking account of how he came to write it: "I saw, with a flash of illumination, that the attitude adopted by most people towards psychical research was not confined to that subject. It did not concern only what people class as 'paranormal'; nor was the urge behind it merely personal. *Those in its power were subconsciously afraid;* but they were not afraid of being drawn *towards* something: they were afraid of being drawn *away* from something. *I was being supplied with evidence which showed that the human mind is in the grip of an unconscious urge which makes it cling desperately to the world of familiar things and resist all that threatens to tear it away from its moorings*" (p. 45).

This led Mr. Tyrrell to the conclusion that the prevalent materialistic outlook of science and common sense is the outcome of a process of mental adaptation which has conditioned the mind to regard the physical world as the whole of reality, thereby fixing attention and encouraging action upon the world of material objects, and inhibiting the endeavour to develop modes of awareness which might reveal the existence of a greater range of reality.

Already in the *Hibbert Journal* (October, 1950 and January, 1951) he has expounded an outline of his suggestive thesis under the title "Have we Realised all that Evolution Implies?" In his view it is not Reason which makes men reject, ignore, or deride evidences that the physical world is not the whole of the order of reality to which we belong: it is a protective instinct, acting like a watchful nursemaid, to ensure that before the infant Man launches out into the vast and unexplored regions of reality, he must, and shall, become a competent workman—*homo faber*—in the physical order to which his body belongs. The trouble is that this unconscious urge outlasts its useful function when it becomes a perpetual fixation, and prevents the mind from entering upon and developing higher grades of awareness capable of making contact with that larger order of reality of which the physical is only a fraction. That the intellect, operating under the limitations accepted by scientific methodology as axiomatic, is only "instrumental", and not the vehicle of a full or direct knowledge of reality, is, of course, not a new idea; in modern philosophy it is as old as Kant. Recently, also, Mr. J. B. Coates, expounding Berdyaev, protested against "scientism" as the dogmatic assumption "that scientific method is the only valid and reliable form of thinking, it being merely superstitious to believe what cannot be scientifically proved".

In *Homo Faber* Mr. Tyrrell has developed his thesis that the mind in evolution has been adopted by an instinctive urge to concentrate attention and action upon the physical order, and to ignore all evidence of an order of reality beyond, in a most challenging and instructive way in relation to science and philosophy, contending that "the world revealed by the senses, even when expanded by science, is not the whole" (chap. VII); that "the normally conscious man is not the whole" (Chap. VIII); and that "for the attainment of truth, everything depends on the level of awareness which has been reached by the individual" (Chap. IX).

Mr. Tyrrell has been appointed Hibbert Lecturer for 1951, and in November he will deliver a course of four lectures on the subject "Mental Evolution and Religion". The topics with which he will deal are (1) The Adapted Nature of Man, (2) Religion and Religions, (3) Religion in Contrast with the Outlook of Today, and (4) Religion in the Light of our True Situation. This course of lectures will be delivered at the four universities of London, Cambridge, Sheffield and Bristol, and will, later on, be duly advertised in THE INQUIRER and elsewhere. We may anticipate an important contribution in these lectures, which will subsequently be published by the Hibbert Trust, to the philosophy of personality and its status in the realm of reality.

There is certainly no issue for this age of greater importance than the rediscovery of the spiritual nature of personality, and the worth and dignity of human life, the partial eclipse of which has led to such widespread frustration, and baffled acceptance of the view of man and the universe as ultimately without value or meaning. It is the prevalence of the view that human beings are nothing but parcels of animated dust, mere links in a chain of meaningless causation leading from nowhere to nothing, that is mainly responsible for the present crisis in civilisation.

(To be concluded.)

"THE GRAND VULGARITY"

By Eric Glasgow

A RESPECT for the cultural aspect of religion is an essential part of the Unitarian tradition and one which could not be discarded without seriously weakening its distinctive message. We rightly believe that it is by cultivating his higher faculties, his mind and spiritual sensibilities, that man most readily perceives the nature of God and lives a life which is worthy of his ultimate destiny. The very emphasis we lay upon reason, which so often earns for us the not always undeserved criticism that we are too suspicious of impulsive ardour, implies that we assign to pure thought a larger place than many religious views of life do.

In itself this is surely a great merit, a great vindication of the fact that intellectual honesty has no enemy in that deeper understanding of the world which religious insight supplies. Religion is so often dismissed as the outcome of what is primitive in human beings, to be grown out of as if it were childish credulity and ignorance, that it is very necessary to show that it can be based upon the powers whose possession divides man off from the lower forms of life, and that it embraces his more exalted activities even more than the groping bewilderment of the savage, so badly equipped to interpret the mysterious world which surrounds him. The reason why the modernist outlook in religion is so important, in spite of the dissension it is not always possible to avoid, is that it endeavours to emancipate religion from encumbering associations, some of them even barbarous, such as the idea of blood sacrifice which the Anglican Prayer Book has still not had the courage to return to the Old Testament.

Only by purging religion of ideas which are unacceptable, if not repulsive, to our present perceptions, and welcoming within the unchanging spiritual framework the results of modern enlightenment, will justice be done to the force and the necessity of the religious approach to life. Modernism is usually criticised for drifting into vague humanism. No doubt that is a danger, but as long as culture and knowledge are valued, not as ends in themselves, but as means for the more perfect realisation of a clearly conceived Divine purpose, then they are definitely a part of religion, which without them is only a concealing shadow of what it might be. As Unitarians we have certainly no need to regret our refusal to find easy substitutes for thought and breadth of soul, for there is the warrant for our confidence.

The Cement of Culture

One point we have to remember, however, and that has particular bearing upon the social tendencies of our time. If we were to descend to regarding culture as a commodity, it might seem that, unlike coal or money, it could not be in short supply, since its basis was immaterial and therefore unlimited. Unfortunately for this reasoning culture is largely dependent upon the existence of a satisfactory standard of living, which fact has hitherto made it an exclusive and sometimes rather selfish ideal, thus explaining why it has acquired a sinister reputation with enthusiasts for social reform. When identified with useless elegance, it has seemed a symptom of inequality, exploitation and a divided society. Hence the

violence with which it has been assailed, particularly when its glitter emphasised without leavening widespread popular distress. "Down with culture", Dostoievsky stormed, "the taste for it is an aristocratic taste", and Tolstoy added, "A pair of boots is more important than all your Madonnas and all your refined talk about Shakespeare". Rampant materialism indeed, and only excusable in the light of the cruel circumstances in Czarist Russia, but still indicative of a dilemma which humanism of any kind has to face. You might have either a profound culture nourished by a leisured class, or a superficial one diffused over a coherent community. There seemed to be no other way of mixing your drinks, no possibility of amicable relations between a culture which was deeply embedded in a privileged social order and the urgent claims of justice and progress.

Some solution had, of course, to be found, but not all attempts were commendable. In Nazi Germany and Soviet Russia alike culture lost its finest meaning and became a flat, impersonal, misleading thing, so organised and distributed that all fervour and adventure were crushed out of it, leaving only a hollow shell. That was one method of securing equality, but it meant spiritual deadness, a lowering down rather than levelling up, and so loss of the standards which culture can point to. In England today we are trying something different. We are trying to extend culture without debasing it, to use it as a common factor making for social unity instead of a source of bitterness and strife, and to present it as a social asset rather than an individual accomplishment. It is a great experiment, which demands all the support we can give, since out of it must spring the civilisation of the future. It is also a tribute to the Unitarian belief that humanism and religion can be reconciled.

FROM OPERATION "B.U.Y."

SOME months ago THE INQUIRER published an appeal from British Unitarian Youth to enable a group to visit, in an adventurous fashion, an International Religious Fellowship Conference in Switzerland. The following message has been received from the group from Switzerland.

The young people and leaders of Operation B.U.Y. send their greetings to the Editor and readers of THE INQUIRER. *We send also our sincere thanks to all those who have helped us to share this wonderful experience. We shall always remember it.*

The message is signed by thirty-three young people, with addresses from all over the country.

The Elizabethan Age

That culture can serve to cement together rather than to disintegrate a community is suggested by R. H. Tawney, the well-known historian, in the lecture on "Social History and Literature" given to the National Book League in 1949.

The main burden of the lecture, and what might well have been allowed to occupy its full extent, is Dr. Tawney's diagnosis of the Elizabethan age as a period of social equilibrium whose high cultural achievements were not confined to a ruling class but pervaded an entire, joyous community. There is no disguising the shortcomings of Gloriana's England—the brutality of its Poor Law regulations, for instance, or the grasping materialism of which the West country seamen were only the most stirring manifestation. Yet such blemishes fail to spoil the effect of the maritime exploits, the crescendo of literary enterprise, the sudden recognition that England could inspire the emotional loyalty of her inhabitants whatever their social standing. Against the rather absurd nationalism of William Harrison, who explained in his *Description of England* (1587) that even the mongrels there wagged their tails twice as fast as dogs elsewhere, may be set those immortal passages in which Shakespeare carried into the past, as in *Richard II* and *Henry V*, the ebullient patriotism he felt around him. Culture in those days was vivid and lively because it had its roots in a society united and braced by national danger, because it involved, not the barren cult of "form" or even detached ideas, but the expression of a dominant mood—in short, because it was unaffectedly common with what G. K. Chesterton once called "the grand vulgarity of the Gospels". We may be grateful to Dr. Tawney for reminding us of this, since the resemblance to our current problem should afford both encouragement and wisdom.

UNITARIANISM TODAY

By John Rowland

I HAVE long been of the opinion that Unitarianism should be the faith of many more people than are inclined to consider it. I have even felt that it may actually *be* the faith of many who hold it without admitting the fact even to themselves. In this twentieth century of our era many of the old traditional faiths which gave such comfort to millions in the past have become not so much difficult to believe as impossible to believe, at any rate by those with a scientific training and background.

Rationalism, which may to many people have appeared likely to provide the philosophical faith of the future, has in recent years proved more and more negative even to those who in the past adhered to it. And yet it is not easy for an erstwhile Rationalist to see just where, in the scheme of things accepted by some of the Christian Churches, his own particular mental and philosophical attitude can fit. Now, I am sure in my own mind that there is room, among the people of diverse temperaments who go to make up the human world, for various churches, in which the emphasis may vary. Some of us, who have our own ideas, will, of course, feel that the emphasis of, say, the Roman Catholic church or the Salvation Army, is a false emphasis. But the fact remains that there are others who find satisfaction in those attitudes of mind.

What I am trying to say will, I dare to hope, become clearer when I add that this trend of thought was suggested to me by a reading of the revised edition of Dr. S. H. Mellone's exceedingly interesting booklet, *Unitarian Christianity and the Twentieth Century* (Lindsey Press; 1s.). This booklet, first published in 1925 and now extensively revised, is far more important than would be suggested by its modest length and price. It is a carefully thought out discussion of the position of Unitarianism as it faces the complex issues of the twentieth century, and it provides, on the whole, a successful account of the appeal which the Unitarian version of the Christian religion should have to those thoughtful souls who are out of tune with strict orthodoxy, but who nevertheless have come to see that the dry bones of modern Rationalism need to be clothed with flesh before they can bring satisfaction.

And that is what seems to me to be an essential in the literature of Unitarianism today which has not altogether been provided even by Dr. Hall's otherwise excellent *The Beliefs of a Unitarian*. Many of us who have for long wandered in the wilderness of unbelief are aware that most men need a theological background to their thinking. The Nazi régime in Germany, the Fascist régime in Italy and (probably) the Communist régime in Russia provide proofs that if men cannot have a rational religion in which to believe they will construct for themselves an irrational (political) religion. And the most tragic fact is that people who cease to worship a good God often turn to worship a bad man. So it is inevitable that many who revolt against the authoritarian attitude so fashionable in our day hunt about for some acceptable code of belief, and often, unfortunately, end by lapsing into sheer indifferentism. This happens only because so many are quite unaware that there exists a rational theology, allied to an attitude towards the arts (the æsthetic and emotional side of religion) which provides an adequate code of belief for the twentieth century.

That this is of vital importance, both in personal and in national affairs, seems to me obvious. Perhaps the statement which makes it clear that a religious attitude of mind is essential, is a recent remark of tremendous significance from one of the greatest men of the age—Albert Schweitzer:—

"We are no longer content, like the generations before us, to believe in the Kingdom that comes of itself at the end of time. Mankind today must either realise the Kingdom of God or perish."

It is because Dr. Mellone's stimulating booklet shows the rational individual how he can help to realise the Kingdom of God in our time that I recommend it so highly. It stimulates thought and it provides a justification for the point of view that has been shared by Unitarians through the years. I feel quite sure, from my own experience, that Unitarianism holds out a hope for many who would otherwise remain well outside all religious folds. A few more booklets like this of

Dr. Mellone would do much good. I have, in fact, only one criticism of it: the title seems to me clumsy (although it expresses well enough the booklet's contents). If we are to appeal to those who are not Unitarians we must somehow contrive to provide literature not obviously Unitarian in its appeal. Otherwise we shall write only for the converted —something which religious writers of all schools have long tended to do. Some such title as *Hope for the Twentieth Century* would, I think, have secured for Dr. Mellone's booklet a circulation far beyond the limited circles in which it is now likely to be read. And that would have been all to the good.

THE INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM MEETS IN AMERICA

The Rev. John Kielty Reports

EIGHT European members of the Executive Committee of the International Association for Liberal Christianity and Religious Freedom recently crossed the Atlantic for the first of such meetings since the Congress of 1907 in Boston. A full programme had been arranged for the three weeks visit. Each of the three Sundays found several of the members in Unitarian pulpits and two preached in Unitarian-Universalist pulpits. The first week was spent on Star Island at the American Unitarian Association's Religious Education Conference, the second week in Boston for the Executive meetings each morning, and the last week again at Star for the World Order Week.

Star Island is owned by a corporation, the Board of which consists of five Congregationalists and five Unitarians. The island is ten miles out in the Atlantic from Portsmouth, New Hampshire. It is a rocky island of 92 acres without a single tree, a few rose bushes and some grass; there are also some wild flowers including the Scarlet Pimpernel. Guests are housed in the Oceanic Hotel, the old Parsonage and several cottages which really form an annexe to the hotel. There is electric plant which ensures light, refrigeration and pumping facilities, but all drinking water has to be brought from the mainland in the *Kiboko* which gives a service of two trips each way per day and three on Saturdays; there is not even a telephone in the place, so that some peace, at least from the outside world, is ensured.

On Star Island and at Boston

Morning began with Service in the old stone chapel of Gosport, for there was once a fairly flourishing fishing industry carried on here where John Smith landed in 1614. The days ended with the traditional Candlelight Service in the same chapel. In between we had evaluation sessions, panel discussions, resource groups and demonstration classes making use of the children who had accompanied their parents. The theme of the Conference was "The Church Across the Street", the title of a lesson handbook issued by the A.U.A., which seeks to promote goodwill by telling what other churches believe. There were also periods for free recreation, and every evening a session for planned recreation with square dances and round dances and talent night. Our Dutch friends introduced a very popular number, "The Dance of the Seven Jumps". The inevitable cup of coffee or a "coke" brought the day to a close as we sat in groups discussing, as we do wherever we are gathered together in such conferences.

Back in Boston there was a reception on Sunday afternoon at the Universalist Church and we saw something of a new approach to worship being tried out there. Briefly, it is a mingling of excerpts from Jewish, Mohammedan, Chinese, Buddhist, Hindu and Christian religions, according to the theme of the address. Much use is made of symbols for each faith and of music, the minister having a turntable and control panel in the pulpit. One would have to attend several such services before passing any judgment. It was typical of the American willingness to experiment even in the field of worship. We were to meet this same willingness in other fields later.

We attended by special invitation two Evening Seminars of the Harvard Summer School and heard on one evening an address by Jacques Maritain on the effect of philosophy on civilisation. Three other professors defended the empirical approach; Professor van Holk made a fine contribution from the Liberal point of view; it was well received by an audience of about one thousand. On the Tuesday evening some attended a lecture on the Place of Doubt in Chinese Philosophy by a former Chinese Ambassador to the U.S.A. On Tuesday at lunch we were entertained by the Executive Committee of the Board of the A.U.A. On Wednesday afternoon the A.U.A. gave us a reception and tea. Professor Bleeker on behalf of the I.A.R.F. presented President Eliot with a lovely piece of Delft Plate on which were the words, "I.A.R.F. 1951". This will hang in the A.U.A. Board Room along with the plaque made from a salvaged panel out of the old American Room at Essex Hall, and the Assembly Greetings to the A.U.A. on the occasion of the 125th anniversary of that body. In return each member of the Executive was presented with a suitably inscribed copy of the Jefferson Bible in a specially made case.

JOHN KIELTY

On Thursday we went for dinner and a lecture by Professor E. C. Lindemann, to Wellesley College where another Summer School was in session. The splendid campus of this somewhat exclusive girls' college just has to be seen to be believed, with its acres of lawns, forests of trees, boating and bathing lake and magnificent buildings. Here each guest was allocated to a student who answered as well as asked questions and altogether entertained us excellently.

At Star Again

Saturday morning found us on our way again to Star Island for the World Order Week. In the evenings, addresses were given by Carl Deutsch, who stated the problem confronting us, "The Power Struggle versus the Power of Understanding"; John Kielty spoke on "Understanding the British Labour Government and its Foreign Policy"; Professor van Holk on "What has Religious Liberalism to say in the Survival of Western Civilisation"; Maurice Hindus on "Soviet Russia, her Strength and Weakness"; Tom Yakhub on "Asia's Goals"; this was preceded by a talk on Indian Socialism by Ramanchar Lohia, the leader of the Indian Socialist Party.

In addition "Talks on the Rocks" were given by Dr. Nicolette Bruining, "Dutch Broadcasting"; Professor Bulck, "The Liberal Situation in Germany"; Dr. Buri, "The Theology of Albert Schweitzer"; and Professor Bleeker, "The Religious Situation in Holland". The preacher at the Sunday Morning Service was the Rev. E. A. Cahill. Morning Services in the chapel were taken by James Adams, who based his addresses on "Power", and gave to all much inspiration.

Innovations

Each evening address was followed by questions and here there was an innovation in the attempt to make the ordinary members articulate. One evening the audience was divided into groups before the address. Each group decided what questions it wished answered in the address and after the paper the leaders asked the questions that the address had

not answered. Another evening, three groups decided in three sentences the main points of the lecture; other three groups appointed four of their members to interview the speaker as representatives of four main newspapers in the States; yet other groups decided three main questions they wished answered. On yet another evening, the groups decided what questions, one from each group, they wished the lecturer to answer there and then. Next morning there was a panel discussion of the paper with the lecturer as a member of the panel. In the afternoons Discussion Groups got down to a detailed consideration of the papers. Their findings were collected for a final evaluation, and the final report should be well worth studying when it is to hand.

The close of the day came with the Candlelight Service. All delegates gathered on the veranda in twos and carrying candle-lanterns filed slowly and silently to the chapel where the Service was held, and afterwards in silence walked back. On any occasion most impressive, but never more so than on the evening when the theme was "Each in his own tongue" and we recited the Lord's Prayer in our native language, for the result was not Babel, but a wonderful inspiring unity.

We came away a day before the end of the Conference and after a special session at which each spoke his thanks and the delegates applauded. Six delegates had to take the boat at New York. As we left the jetty the crowd sang "Auld Lang Syne" and the traditional Star farewell, "You will come back". Maybe some of us will and probably most of us will not, but all of us wished that one day might find us again among a joyful company in earnest conference on a little rocky island "far out in the sea".

General Impressions

What can one say of America as we saw it? Well, we saw only part of New England, but if that we saw was typical then the heart of America is generous and kindly, and the desires of Americans not unlike those of the rest of us, to live in a peaceful world serving God and Man as best we are able. It is a nation of tremendous contrasts and sometimes one felt it asked too many questions, particularly of itself in introspection, yet there was little or no morbidity about it. Certainly, one felt that Unitarianism, to use an Americanism, is going places, for there is considerable activity, and new causes are being opened, and old ones strengthened. None could doubt the intensity of purpose of these people and their faith in their Liberal Religion and in themselves. Altogether it was a most wonderful experience and refreshing for one who has to deal with so many problems in Europe. So far from finding distrust of this country there was simply a great desire to know what we are attempting to do in world affairs and in our domestic life, for there is much mistrust of their own Press, not altogether without some foundation. Goodwill is there and kindliness and on these surely can be built a better understanding and appreciation of each other by us and our American friends.

THE BEAUTY OF HOLINESS

By Charles Easton

AS LONG as men and women have walked upon this earth, so long have they felt the compelling presence of a mystery infinitely greater than themselves. Some invisible, intangible, yet unmistakable power has been round about them. Often a voice has seemed to bid them, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground". That command they have obeyed, for they could do no other; and in their worship they have found that the mystery has entered into their souls. So it was that Jonathan Edwards was able to testify that holiness makes the soul, "A field or a garden of God, bright with all manner of pleasant flowers".

Since every age has loved its holy men and women it is regrettable that modern life has so little regard for the beauty of holiness. It may be that the word has fallen into disrepute because occasionally some have assumed an air of holiness which in fact they were far from possessing. However that may be, the fact remains that peace of heart and mind belong to holiness. A light departed from the souls of men when they no longer expected to find the Holy of Holies in every place; when they could no longer see every common bush afire with God.

By strange coincidence it is the recent science of psychology that calls our modern world back to the ancient experience. Psychology preaches the joy of wholeness. That indeed is the ancient holiness, for holiness derives directly from the Old English "halig" which means whole. The holy man is therefore the whole man. He is one who is integrated, who has all his thoughts and feelings, his desires and aspirations fused into an harmonious whole by the mystery of the presence of God. Because he is whole-hearted he sees the beauty of the Divine Presence everywhere, and the spirit of the Lord brings peace unto his soul.

This generation sorely needs the healing of wholeness. Only by the co-ordination of all the aspects of our personal self to one overmastering purpose do we achieve self-harmony. Achieving harmony we achieve wholeness; achieving wholeness we achieve holiness. We realise ourselves complete in the wholeness of God.

THIS CHURCH

By Stephen H. Fritchman

(*Mr. Fritchman, the minister of the First Unitarian Church of Los Angeles, made the following statement in a sermon to his congregation.*)

DO YOU welcome, not resist, the demand of the peoples of the earth that master and slave theories of society be ended and full democracy be practised here and now? No other issue so commands the attention of the earth's millions in this century. The Asian peoples, the African peoples, the forgotten men and women of the planet are coming into their own; the words of Israel's prophets are being fulfilled and no power or combination of powers on earth can hold back those who have discovered they are individual, human beings with rights and privileges—not only the right to eat, but the right to think, not only the right to work, but the right to rest, without fear of death or old age.

Ralph Waldo Emerson in 1872 wrote: "One thing is certain—religions are obsolete when reforms do not proceed from them". I would add that the church that thinks of itself as a bulwark against change instead of a reforming force against established privilege ceases to have a future. The palace religions of Assyria and Babylon, Egypt and Cathay are one with Nineveh and Tyre—obscure subjects for scholarly research, while the creative and explosive ethics of Jesus and Socrates, Channing and Gandhi break social orders on the anvil of history. This church is part and parcel of an earth-wide emancipation. No syllable from this pulpit should contradict this mighty movement.

New Knowledge

Do you recognise the impact of the new knowledge on philosophy, the impact of naturalism on the ancient theologies, the passing of the tribal gods, national Deities, the Kings of heaven and the mysteries of priestcraft that have kept men bound?

A greater world dawns—where man leaves his craven fears behind, assumes his cosmic manhood and rejoices in the talents of maturity. John Dewey and Whitehead plough this ground of philosophy first turned by our elder Unitarian prophets—Emerson and Thoreau, Frothingham and Parker.

This church deals with our daily derelictions, our terrible betrayal of our better selves, our vulgar contempt for personality by gossip and careless morals, by the shifting of responsibility to other shoulders, by the degradation of culture; but always above and behind such rebuking of our lower selves is the prime task, the archetypal obligation to give men a framework for their lives that reaches to the distant stars—a religious reference far beyond the cosmic guesses of our forefathers, so timid and restrained. We want the amphitheatre of the myriad universes for our homes. Any theology that offers less is a contradiction of our faith in man.

Man Himself

Do you accept the new knowledge of man about himself—the end of the vulgar canard about "human nature being what it is"? This is the heresy of our time. In this church we provide a centre for honest and courageous men and women where they may meet together and proclaim their faith that there is nothing wrong with human nature that a wider sharing

of the earth's resources cannot repair. Children nurtured in homes where affection flourishes have no repressions to explode in adult life. Youths given education and needful employment do not turn to crime. Women given equality and love and work of significance do not slay their children, murder their husbands or plunge over cliffs. Men devoting themselves to the creative work of building a good society, as teachers, doctors, mechanics or statesmen do not devote themselves or their nation's wealth to the destruction of cities and the death of thousands through atomic blasts.

Human nature, we Unitarians believe, when given half a chance does very well. The physical endowment of man is not an evil but a neutral instrument—that can be used for the devil's own work or to prove man is but a little lower than the angels. Fear can transform us into beasts. Unleashed avarice can make us into magpies, gathering merchandise with an insane passion for accumulation—and missing out on the possibilities of a rich and fertile humanity. We know more about the nature of the child, more of the pitfalls in its nurture, more of the man-made obstacles to its happy maturity than ever before in the history of the man.

We have a long tradition of trust in man; of advocating progress onward and upward, by fits and starts, reversals and victories. The Unitarian remembers and says "Compassion and goodwill are stronger than hate and cringing fear".

We suffer no illusions about the task before us, we hold no false confidence that the summer soldiers will join our cause. But be the times stormy or benign, the liberal faith is rooted on principle and not whim, not on values that are traded in for social approbation of those in high authority. Let me recapitulate, that there be no misunderstanding—

Unitarians are men and women of the free spirit. No party has us in its pocket, no dictator writes our creed, no monolithic power robs us of our native strength to say "The King is wrong". We are a people braced by centuries of freedom, who love maturity and despise, as men despise the plague, all meek surrender to those in search of witches, or a world bereft of change. We cry with a Galilean revolutionary 20 centuries dead: "I came that ye might have life and have it more abundantly". This is our faith, our banner's strange device, our call to battle and our hope. We are resolved to settle for nothing less than brotherhood itself.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—Although nothing that one could call "official information" has emerged as a result of my enquiry in your issue of July 21, it seems from bits and pieces of information gathered together from the correspondence that the position is roughly as follows:—

1. That funds are already available to provide for the training of ministers, in the region of £10,000 to £11,000 a year.

2. It is estimated that to maintain our ministry we need from year to year 12 students in training.

3. That a Joint Negotiating Committee has come to the conclusion that two Colleges must be kept in being to provide for the training of these 12 students.

4. That as two Colleges cannot be kept going on £10,000 or £11,000 a year more money is needed.

So stated, comment is superfluous, but a question of serious character arises. Are Trustees entitled to squander moneys entrusted to them for specific purposes?—Yours, *Geo. J. Allen.*

SIR,—Are they so important? The overall trouble with Christianity is lack of faith not lack of learning. M.C.O. seem determined to continue their mission to Oxford, they have money and no doubt good will come of it. U.C.M. is different. In my judgment the value of their students' learning may be more than counterbalanced by the cynicism born of sending them out as occasional preachers to mangle congregations of strangers and sermon tasters.

I earnestly support, knowing full well that my wishes stands a needle eye chance of adoption, that U.C.M. be forthwith closed. Part of the money should be spent on acquiring many manses. Manchester can have one but the majority should be in rural areas. Therein we plant wise happy human ministers and join to them two or three theological students. These men would study under their Fathers in God and at the same time have charge of one small cause which they could build up. The endowments would go some way to paying them pocket money; not only their studies but their fieldwork work would be supervised.

The conception that the chief function of the ministry is to impart higher education died with the advent of the A.E.U. and the B.B.C. It will probably die in America in about 25 years! After all there are only two main themes upon which a Christian minister may rightly discourse. The intelligentsia who may be in hot disagreement with me might well register it by doing regular duty in our small causes. St. Paul built the Christian church by inspiring people to throw their lives into it, sometimes down for it. May it not be our call to save our denomination and perhaps give a lead to others by laying down our college? *Norman D. Blake.*

THE NEW GREAT HUCKLOW HOMES

SIR,—May I support the letter from Mr. D. B. Dunn, published in your last issue, regarding the above. I am sure the Sheffield and Peak District Branch of the C.P.R.E. would be glad to advise and help in the matter. May I also enquire the name and address of the Appeal Committee to whom subscriptions should be sent.—Yours,
L. Friend.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

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TEL.: EUS. 7554. Editorial: EUS. 2912

NEWS REVIEW

THE UNITARIAN COLLEGE, MANCHESTER

AT THE Closing Proceedings of the College the Principal reported that an unusually large number of passes had been obtained at the University in the examinations for the B.D., B.A., B.A. (Theology) and the University Certificates in Theology and in Biblical Knowledge.

Mr. J. S. Hallam qualified for the B.A. Degree. Mr. Hallam is the first Lay Pastor to obtain his Degree whilst still a student at the College.

Mr. R. McGraw and Mr. J. Storer obtained the University Certificate in Theology. Mr. G. W. Petts, Mr. R. E. Goddard and Mr. S. H. Knight obtained the University Certificate in Biblical Knowledge.

Mr. D. S. Birley, B.A., passed the Examination in Part II English Literature Tripos in the University of Cambridge.

GOODBYE

MR. VAN DER LEE, the Lay Secretary of the International Association for Religious Freedom, asks us to convey the following message to his friends.

Mr. van der Lee regrets that it has been impossible for him to say goodbye to his many Unitarian friends in Great Britain and Ireland before returning to Holland. He hopes that he will meet them again on future occasions and is most grateful for all the kindness and friendship shown to him during his residence in Cambridge. Letters will reach him through the I.A.R.F. Secretariat, 26 Riouwstraat, The Hague, Holland."

Blackpool: North Shore.—The Rev. Frank Dallinger Jones, of Sidmouth, has accepted an invitation to the North Shore Unitarian Church, and will begin his ministry on October 14.

Ilford.—On Sunday evening, August 5, Mr. Colin S. Deane visited the Ilford Church for the first time to conduct the Service. In the course of his sermon he dealt in a new and original way with the idea of the forgiveness of sins. After the Service the congregation were invited to stay on for the usual monthly chat over a cup of tea and were pleasantly surprised by Dr. Alan Snow, home for the Bank Holiday, who gave a cinematograph exhibition of coloured pictures of the Festival of Britain celebrations in the Manchester area, in which well known Unitarian ministers took part.

London: Welsh Congregation.—Congratulations are extended to Mr. W. T. H. Davies, B.A., on his appointment as Deputy General Manager of Messrs. Kendal, Milne & Co., Manchester. Mr. Davies has been a very faithful member of the Welsh congregation since its formation and has acted as the senior organist for many years. After graduating at the University of Wales, Aberystwyth, he took a post with Messrs. Harrods, London, "in the rôle of a University man pushing a trolley" to use his own phrase. He climbed rapidly to become Merchandise Manager, the post he now vacates on transfer to Manchester. The congregation wishes the Rev. George Grieve every success when he takes up his new duties in Belfast. All Welsh Unitarians are much indebted to him for his services to the Presbyterian College, Carmarthen, over the last 10 years.

London Unitarian Sunday School Society.—Thirty-four children drawn from Essex Church, Newington Green, Mansfield Street, Wandsworth, Kilburn, and Forest Gate Sunday Schools spent a happy week at Rayhill Holiday Centre from July 28 to August 4. Mr. G. Witcher, of Essex Church, supervised the arrangements and was helped by Mr. R. Rust, of Kilburn, Mr. and Mrs. Rose, of Ilford, and Mrs. Barker, of Forest Gate.

Visits were made to Eastbourne and Brighton's Fancy Dress Parade and singing and poetry competitions had place in a lively

social programme. A Service of worship was held in Royhill Chapel and an address given by the Rev. Arthur Peacock.

The children greatly enjoyed their stay and the organisers are indebted to the Royhill management for their co-operation which enabled Sunday School scholars to enjoy the Centre's amenities at a very moderate charge.

CALENDAR

SUNDAY, AUGUST 19th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Dr. OGWYN JONES.
AINSWORTH, Un. Ch., Knowsley Rd., 11, Mr. I. MASON, 3, Rev. G. D. FOOTE.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. J. HEALE, 6.30, Miss K. TOOTHILL.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROSSINGTON.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. M. SWAINSTON.
BILLINGSHURST, Free Church, South Street, 11.15, Supply.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Mr. LLOYD.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Mr. E. WEST.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. DONALD P. MAW.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 2.30, Sunday School, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian New Road, 11, Mrs. E. SAVAGE, 6.30, Rev. F. HANKINSON.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. D. WILLIAMS.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. A. D. WILLIAMS, 6.30, Rev. ARNOLD THOMAS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Mr. F. HALSTEAD.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. THREY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Mr. R. A. DUNK.

DEAN ROW, 10.45, Rev. E. W. HILL. STYAL, Closed.
DENTON, Wilson Street Chapel, 11 and 6.30, Mr. S. H. KNIGHT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. HANKINSON.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. W. WASHINGTON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STENBY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARVEY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11, Rev. JOHN STORRS.
GUILDFORD, Ward Street Church, Closed during August.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HILL.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNISON HILTON.
HECKLEY, Great Meeting, Priors Lane, 11 and 6, Rev. C. H. RENTLEY.
HINGHAM, Worthing Road, 6.30, Mr. T. TURNER.
HITCHIN, Unitarian Free Church, 6.30, Supply.
HOLMFIRTH, Florentine St., Closed.
HULL, Park St. Ch. (Un.), 6.30, Dr. JOHN KEYNES.

IPSWICH, Friars Street, 11; Bury St. Branches, Churchgate St., 6.30. Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEYER.
KIDDERMINSTER, New Meeting House, 11, Mr. W. W. WHERRY, 6.30, Mr. J. BELL.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORGAN.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. J. HOUGHTON.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Dr. A. S. HURN.
LETCHWORTH, Vasanta Hall, Gernon Walk, Closed.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. W. H. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, No Service.
LIVERPOOL, Domestic Mission, Mill St., 6.30, No Service.
LIVERPOOL, Gateacre Chapel, Closed.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Dr. S. J. KENNETT.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. ROWLAND GRAY-SMITH.
LONDON, Bell Street, Edgware Road, 6, No Service.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. LAWRENCE REDFERN.
LONDON, Brixton, Effra Rd., 11, Mr. SPOONER.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. KEREKI.
LONDON, Ilford, High Rd., 6.30, Mr. M. SWAINSTON.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. WALTER LONG.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. W. SPOONER.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Dr. H. H. WOLLENBURG.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. C. G. KENWAY.
LONDON, Theistic Ch., 29 Bell Street, Edgware Road, 11. Services Suspended until October 7.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. ARTHUR PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, August 19th, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss M. GRIFFITHS.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHAPMAN.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PEPKIN.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. G. T. GOOCH.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Mr. R. McGRAW.
MANCHESTER, Willesborough Rd., Cheadle-Cum-Heady, 6.30, No Service.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. J. W. ATKINSON.
MARPLE, Colver Institute, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MONMOUTH (see LANCASTER).
MONTGOMERYSHIRE, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSELEY, Christian Church, Stratford Rd., 10.45 and 6, Mr. ERNEST SHAW.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. RALPH PHILIPSON.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. W. J. CARTER.
NORTHAMPTON, Kettering Rd. Ch., 11 and 6.30, Rev. L. TOSELAND.
NORWICH, Octagon Chapel, Colegate, 11, Mr. R. H. MOTTRAM.
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. H. WHITAKER.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Mr. T. POOLE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, Closed during vacation, reopening Sunday, October 14th.

PADIHAM, Nonconf. Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WARDLE.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Hoxton-Combe Rd., 11, Rev. E. H. KEMPLEY, 6.30, Mr. S. J. ELLACOTT.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PEYER.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STEVENS.
PRESCOT, Unitarian Chapel, Church St., 6.30, Rev. ALFRED WILLIAMS.

RINGWOOD, Hants, the Meeting House, Closed.

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MARRIAGE

FARRAR-SHIRLEY.—On August 4, 1951, at Radford Church, Coventry, Arnold Croke, only son of Harold and Dora Farrar, of Ringwood, to Elsie Shirley, of Radford.

MISCELLANEOUS

REAL SHETLAND Knitting Wool, soft as silk, warm as fur, immediate delivery.—The Shetland Cottage Industries, Aith, Shetland.

ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., Closed.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. C. H. GREEN.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Miss A. SHORT.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11, Dr. P. N. TINDALL, 6.30, Dr. S. P. BHATIA.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SHREE.
SOUTHEND-ON-SEA, Dunsley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11, Mr. D. PATERSON, 6.30, Mr. E. CRESSON.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. A. G. WHITAKER.
SWANSEA, Penmaid, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. VINEY.
SWINDON, Swindon Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.

TAUNTON, The Abbey Chapel, 6.30, Rev. E. H. KIMBLEY.
THETFORD, Old Meeting House, Ashfield Rd., 6.30, Rev. G. KIMBLY.
TONBRIDGE, Unitarian Church, 10.45 Supply, 6, Mr. H. F. BARNES.
TORQUAY, Unity Ch., Monmouth Rd., 6.30, Rev. L. J. HAIN.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11, Rev. L. A. GARRARD, 6.30, Miss ELLIS.
WARRINGTON, Ohio St., 10.30 and 6.30, Rev. E. W. DRAKES.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, August 26, Rev. E. A. LEE.
WEST BRIDGFORD, Lodge Road, 6.30, Mr. H. L. STICK.
WEST KIRBY, Brookhill Gardens, 11 and 6.30, Rev. RAYMOND BARKER.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.

YEOVIL, St. Swithington Chapel, Closed.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

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Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) Jones Hewitson, Deansgate. Saturday, August 18th, 1951.